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VOLUME XLVI. CHICAGO, JANUARY 31, 1901. NUMBER 22

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Unity Publishing Company, 3939 Langley Avenue, Chicago.

A BOOK OF COMMON WORSHIP

PREPARED FOR USE IN THE NEW YORK STATE CONFERENCE OF RELIGION.

The New York State Conference of Religion is an outgrowth of the National Congress of Religion, which itself was the child of the Parliament of Religions held in connection with the World's Fair, in Chicago, in the year 1893.

The Parliament of Religions was the first gathering of its kind in the history of the world—an assemblage of representatives of the various religions on earth, meeting together for a free and frank statement of their thought, with the view of promoting not only kindlier tolerance, but a juster understanding of each other's position, and a mutual recognition of the common truths embodied in all their religions. The National Congress of Religion aimed, in a quiet way, to carry on this work in our own land.

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A BOOK OF COMMON WORSHIP

is the outgrowth of a belief, on the part of the State Conference, in the possibilities of *common worship.* It is published with the hope not only that it may be found useful in the sessions of the Conference, but also that other State Conferences and similar gatherings may make use of it; that independent religious societies may perhaps find it helpful in the development of their worship; and that it may prove a spiritual aid and comfort to many individuals in their own private use. The selections from the Jewish and Christian Scriptures have been made from either the King James or the Revised Version, as has seemed best in each case; the responsive readings from the Old Testament being taken from selections used in the Synagogue worship.

The readings from the ethnic scriptures have, in the majority of cases, been taken from the edition of the Sacred Books of the East issued under the general editorship of Prof. Max Muller.

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In a choice of the hymns, the freest range of selection has been taken, always keeping in mind the one aim—the awakening of the spirit of brotherliness among the children of the All Father.

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UNITY

VOLUME XLVI. THURSDAY, JANUARY 31, 1901. NUMBER 22

"Is drunkenness increasing" is the title of an article in the *Literary Digest* of January 26th. The *New York Evening Post* and the *Buffalo Express* are quoted as giving diametrically opposed answers to the question, the *Post* having apparently unquestioned figures, proving a continual increase of commitments for drunkenness, the Buffalo paper marking the retirement of the tippler and the treating habit from commercial circles. It is possible that both papers are right. Drinking as a respectable pastime is, we trust, on the wane, but drinking as an outlet for the undisciplined and uncontrolled passions of men and women, drinking as a dissipation, is on the increase in proportion as the opportunity for dissipation is increased. No man so prospers by prosperity as the liquor dealer, and prosperity has no such enemy as the liquor dealer. There is no question of reform more fundamental than the question of eliminating the nasty, bad stuff out of the category of all decent things. The whole business must first be relegated into the realm of the disreputable and science, law and morals know that there is nothing to be done with the disreputable things but to abolish them.

"A Free Church Congress" in England means a congress that will welcome "barred churches", those, if we understand the interesting article which occupies the first page of the *Advance* for January 24th, who would not feel at home with the Baptists, Methodists, Presbyterians or Congregationalists, but who would meet with representatives from these churches in a Congress whose boundaries were territorial rather than denominational. This federation, which seems to include all those not "established" but at the same time evangelical, has a communicant roll of nearly two million, which is exceeded by the "established" church only by about ten thousand. According to these figures, the free churches throughout the world number 17,523,848, while those of the Anglican church are only 3,286,573. The idea of this federation is said to be "to unite the evangelical churches of the entire English speaking world", a task which it hopes to accomplish during the century. During that time the "evangelical" will probably be dropped or radically changed in signification. "Evangelical" no longer contains a clear connotation of dogmas. It is no longer bounded by creeds, but begins to resume its primal significance of good tidings, making for good spirit, a good spirit incorporating itself in good life.

The *Evangelist,* the public spirited and progressive Presbyterian journal of New York, shows its enterprise as well as its faith in organizing for religious work at the Pan-American Exposition in Buffalo. It proposes to erect at its own expense a large, well equipped tent on the grounds, at which stated religious services and addresses on ethical and spiritual subjects will be delivered by the ablest men of the nation. The meetings will be entrusted to an interdenominational local committee, while a large national committee of gentlemen willing to co-operate with the movement is already named. We have always contended that there is a listening constituency at these expositions made such if by no other reason than by the limitations of the flesh. Footsore sightseers are glad of an opportunity to sit down, if adequate provision is made to rest their eyes by using their ears. Our experience at Chicago during the great Columbian Exposition proved that there was an opportunity in this direction but partially utilized on the grounds. Let the great tent be spread for a fellowship of song and praise at noon, for instruction and inspiration in the afternoon and for amusement and children's entertainment and edification in the forenoon. It will become a beneficent feature of the exposition. But we hope the committee will close the gates during the hour so as to prevent the idle strolling in and the rude wandering out during the exercises which ought to be of so high a character as to command the full hour of the attendants or their respectful absence.

We always look for terse writing, eloquent statement and clear thought in the editorial pages of our neighbor and contemporary, the *Reform Advocate.* There is special point in its last week tribute to Queen Victoria. It is to the glory of the dead Queen that she ameliorated political rivalries and would fain have retired physical violence from among the nations, but it is immeasurably more to her credit that she ameliorated the spirit of war in the realm of religious ideas, that she did so much to disarm dogmatic antagonisms, race and religious prejudices. This glad and honest tribute of the Jew belongs to the more imperishable laurels placed upon the casket of the dead Queen:

> Her last days were full of bitterness. She it may be said drank of the same bitter cup from which her soldiers' widows and orphans had been made to drink. It is said that the blunt speech of her returning field marshal reporting the carnage and suffering entailed by the war of questionable justice shattered forever her composure of mind and hastened the dissolution of her physical organism. Be this as it may, history will write down the story of this last war fought under her seeming command with tearful eyes for the regret cannot but rise that the reign of so good a woman should have ebbed out while in South Africa the cry is rising to heaven for blood spilled in a savage fight. The Jews of the whole world will unite their tribute of love to that louder but not more sincere mark of respect which Christendom will bring to her bier. Under her reign, the Jews were admitted to their rights in her dominions. Honor and rank were thrown open to them on terms of equality with all others of her loyal subjects. Her kingdom and its vastly scattered colonies were an oasis in the burning desert of revived medievalism. They could not be invaded by the plague of anti-Semitism for the queen set the example of a mind free from prejudice and a soul thrilled by a strong sense of justice. Her sons have learned this lesson at the very knee of their noble mother.

"Comparative Religion" is a term not so much in evidence perhaps in the current religious press in these days as it was twenty-five years ago, but the decline

in its use is not evidence of an abandoned study but rather of a point made. The marvelously prophetic work of a woman, Lydia Maria Child, entitled "The Progress of Religious Ideas", published in this country in 1855, was a forerunner of the great publication of "The Sacred Books of the East," edited by Max Muller. Now it is acknowledged everywhere that all the great organized religions of the world have had their sacred scriptures which are not only profitable to the devotees they represented but profitable to the devotees in other faiths. Indispensable to the student of any one Bible is the light thrown upon it by other Bibles. To this discovery perhaps more than to any other one source is traceable the amelioration of the dogmatic spirit, the slow but sure obliteration of the spirit of sectarianism. Comparative religion has found more or less recognition in the curriculum of perhaps all our theological schools, in the most advanced of which the recognition as yet is inadequate. The average reader will be forcibly impressed with the truth of all this by the reading of a little pamphlet which has reached us from England entitled "A Century of Comparative Religion," by J. Estlin Carpenter, of Oxford. It is a pamphlet which deserves reprinting in this country. We wish it were within the reach of our UNITY readers. In this same direction the *Independent* for January 24th contains a most interesting article by Professor Nathaniel Schmidt, of Cornell, on "The Comparative Method in Theology", which gives us a tempting glimpse of the work done by the first international Congress of the History of Religion, held in Paris September last, the proceedings of which will eventually see the light in English dress, we trust. Of this Congress Professor Schmidt says:

"Was attended by over 150 scholars, representing many lands and many religions. There were Catholics and Protestants, Jews and Mohammedans, Buddhists and Brahmins. Over sixty papers were read and discussed, dealing with the most different epochs in history and the most divergent phases of religious life. The great theologians whose fame in centuries past drew crowds of students from many lands to the Sorbonne would have opened their eyes wide with astonishment could they have looked upon the assembly that gathered in the old temple of learning. Yet nothing would have seemed so strange to them as the method of approach to whatever subject was discussed quietly adopted by every participant. What kind of theologians were these who spent a whole week together without producing a single masterpiece of apologetics, without even attempting a defense of their holy faith, and with never a quarrel over creed or ritual? As naturally as if there never had been any war of religions, each man, whether he was a Japanese Buddhist, a Jewish rabbi or a Christian theologian, presented his facts, calling them neither good nor bad, and brought in the tenets and rites of one religion to explain those of another. There was no seeking after a common ground. For every man knew that such a ground already existed in the common method of research.

Now when ardor for our new-century resolves is perhaps burning a little lower, is a good time for us to consider the importance of keeping the promises we make to ourselves. In this importance there is at least two degrees. First, and least important, the importance which inheres in the specific thing which was promised. Second, putting aside the thing itself, there is the supreme importance of doing a thing *because you said you would do it.* Every time there is a failure to carry out a predetermined purpose, it is because not enough nervous or physical energy is projected along that path. The current does not cleave through the opposing substances, but weakly follows the line of least resistance; and with every time such failure is repeated, the path of least resistance is worn a little deeper and broader until finally it becomes a highway with almost resistless fascination for the enfeebled will. And this constitutes the greater importance of fulfilling our promises to ourselves, as well as to others, namely, that if we fail, it is a failure not merely in the specific thing promised; it becomes a failure in character. Scientists tell us that certain brain tissues are left unfed by that failure of purpose to project itself to its design. We are literally side-tracked on to that fatal line of least resistance, until the little side-track becomes the trunk line, and our lives shrink to its dimensions. Thus our seemingly independent acts are inter-related, so that one specific falseness or weakness gives falseness and weakness to the whole character. A good resolve, like a promise to pay, must contemplate the means of its fulfillment. You recall that affecting scene where Mr. Micawber, with much graceful eloquence, discharges all his indebtedness to David Copperfield—by a note of hand. It is done so beautifully that even David finds himself feeling for the moment as if the obligation had been canceled. But let us not fancy that we can rid ourselves of the claims of habit by any note of hand or word of mouth. And let us not dare to think it a small matter when we give over our new-year struggles; for it is a double breach of faith which leaves our last state worse than our first.

The condition of affairs at the Stanford University in California is still distressing. UNITY withholds comment on account of the scarcity of material upon which to base a just estimate at this distance. Two convictions we cling to: One in the courage, vision and absolute integrity of President Jordan. We cannot believe that he would knowingly take any steps that would look towards the limitation of university freedom; the other thing we hold with equal clearness, that better a thousand times that a university should teach nonsense, as alas, all the universities have done in all times and all countries, than that there should be any suspicion that the intellect, much less the conscience, is to be dictated to by the money power that establishes the institution and pays the professor. That this is a real menace to academic progress we think is easily proved. The citations of the great universities bearing the names of generous donors as proof to the contrary, go but a little ways. If we go back to the initial days of any of the great universities of the world,—Harvard and Yale included, we will find no doubt any amount of "money influence" and "professional" restrictions. How else have these institutions been able to hold good their orthodoxy either in theology or in economics all the way down through disturbing ages? It is the good fortune of these older institutions that they have outlived the personalities that established them; their very names have become colorless and carry but little more personal connotation than do the names attached to streets, villages and cities. We do not mean to imply that this coercion either in the past or present has

been unscrupulous or even brutal. We will not doubt for a moment that Mrs. Stanford is conscientious in this matter. We believe that the President of the University of Chicago is entirely true when he says that Mr. Rockefeller "has never by a single word or act indicated his dissatisfaction with the instruction given to the students of the University," etc. But the President of the University of Chicago has also said recently that he "never asks for money", that he "only suggests the opportunity". We believe this is true also. But notwithstanding all this, the enormous increase of individual fortunes and the subtle, not to say shady, ways by which these enormous fortunes grow, is a subtle menace not so much to freedom of thought as to the simplicity, the humble obscurity, the independent spirit so essential to the freest development of the true student and the truly academic spirit. The greatest menace to the student in these directions is not in the class room,—there is where the modern University appears at its maximum and the educational life is at its best,—but it is in the boisterous life of the campus, the semi-hilarious spirit, the "Society" atmosphere that crowds the life of the young man or young woman during the study years with "Functions," "Society Politics," "Class Partisanship," enthusiasm for brawn, under the guise of college athletics. These things are possible only where there is an affluence of money, and it is an affluence that is disintegrating to spiritual power, to ethical virility. The educational interests of the community are endangered by the big fortune makers that seek respectability by the show of generosity, that devotes an infinitesimal and unappreciable fraction of their big piles to such commendable causes that even educators and ministers lose the sense of proportion, forget how to work the "sum" in "ratio and proportion" of the old fashioned arithmetics, forget the non-ethical and non-productive "X" millions in their delight in the most welcome "N" millions that have entered into their spiritual algebra.

Another Successful Congress of Religion.—The Meeting at the Fullerton Avenue Presbyterian Church, Chicago.

The meeting announced in these columns, which convened last week in the above church, proved another delightful congress. Although the church is situated four miles from the center of the city and to reach it from UNITY office on the south side involves a journey of nearly as much time as to go from Chicago to Milwaukee, and more trouble, the attendance was good at all the sessions. The spirit was delightfully earnest and lofty. The addresses as might be expected were of marked excellence, and the program was realized to the letter with the exception of the changing of places by Mr. White and Mr. Lazenby, and one disappointment. The hospitality of the church as manifested by pastor and people was such as might be expected in the beautiful homelike building.

We hope to print as space permits such of the addresses as are obtainable. It would be impossible, were it fair, to particularize concerning a program that was so uniformly high, crisp and earnest. The opening address by Dr. Frank Crane was in keeping with his poetical text, taken from Van Dyke, printed in the program. Graham Taylor, whom Chicago is learning to so respect that it forgets his titles, occupied prophetic heights from first to last in his masterly review of the rise of the labor problem through the two centuries gone and the call for social service on the twentieth century. On Thursday afternoon Dr. David Beaton, pastor of the Congregational Church in the neighborhood, presided with his Scotch dignity and humor. The opening address was made by Mr. White on "The Social Obligations of Educational Institutions." This was the most searching and perhaps sensitive topic handled and as exploited in the head lines of the next morning, might seem sensational. But Mr. White's own presentation of the dangers of the higher education from the subsidizing influences of the great fortunes and fortune makers whose support is so solicited in these days was frankly stated and strongly urged. On account of the fragmentary and sensational report of his address in the newspapers, we are glad of an opportunity to print an abstract prepared by Mr. White's own hand. In the discussion it was urged that while there was little danger of direct coercion there was danger of indirect persuasion. The free spirit in this as in other directions is always more endangered by its friends than by its foes. One can withstand direct opposition, but who can withstand the subtle kindnesses, the seductive attractions of prosperity, the daily glorification of the wealth that is well used spite of the wealth that is misused, regardless of the conditions upon which it was accumulated?

The remainder of the afternoon session was occupied by a noble presentation by Edwin D. Mead of Boston of "Religion's Larger World." Mr. Salter's address on "The Ethical Elements in Socialism and Individualism" was characteristic of the man—fair, balanced and searching. Mr. Bicknell, speaking from the wisdom and experience of the Superintendent of the Chicago Bureau of Charities, made concrete his argument for "The Regenerative Aim in Charitable Administration." In the evening Rev. Henry F. Ward's address on "Sociology as the Antidote to Sectarianism" was the timely word and perhaps the most interpretative of both the spirit of that Congress and the general aim of the Congress of Religion. It will be printed at an early date in these columns, as will be the Rev. Albert Lazenby's paper on "The Movement of Liberal Religion in Scotland." The subject from the inside and his Scotch accent in interpretating the ameliorating message of Ian McLaren were delightful. Mr. Dewhurst spoke appreciative words of the service of Dr. Momerie to the cause of growing religious thought on both sides of the Atlantic, and drafted the resolutions which were passed. Dr. Thomas spoke a memorial tribute to the Queen, and his wife, Mrs. Thomas, presented the resolutions which have been transmitted to the American minister at the Court of St. James. We forbear from further comment that we may make room for some of the matter that will be self interpretative.

From a private letter from Dr. Rondthaler, pastor: "The Congress has done our church a 'heap of good.' It will be easier to preach because of the increased love for the larger views of religion promulgated. Our people who met the men and women of the Congress were delighted with them. I have heard nothing but words of praise of all the speeches. May God bless you all."

The success of the meeting was largely due to the excellence of the program, and this excellency was all due to the hard work done by Rev. G. R. Pike, the local Congress secretary of the present body.

Address of Welcome by the Pastor, Rev. J. A. Rondthaler.

This is a great honor that the Congress of Religion should come to the Fullerton Avenue Presbyterian Church. The doors of this church are wide open to the Congress of Religion. The pews are yours, friends, so long as this Congress shall sit here and we wish you would own them a long time after the Congress has departed. Our hearts are yours. We believe in these men that conduct this Congress; we may not believe all that they say or all that they believe, but we believe in them. We have unbounded confidence in their sincerity. We believe that they will say nothing here that is not born of their own convictions. For that reason we believe in them. We will stand here and sit here ready to be converted by them if they can convert us. We come here with minds that are attuned to these greetings. We are delighted to see the subjects that have been outlined for this Congress of Religion. We want these speakers to feel that this is a free platform. They need not be afraid to say anything because we have such trust and confidence in them that they will only say those things they believe most firmly and most truly. This Congress of Religion is in my estimation a gathering of men and women to find out the truth and to touch each other with the truth from the angle of view that they themselves see it. To me it is always helpful to get some one else's angle of truth. Many and many a time when men or women begin to speak or when I begin to read what they have said I imagine that I am diametrically opposed to them, but the more I hear and read the more I am brought into that attitude of mind that sees the angle of view of the speaker or writer. For that reason I want to have it clearly understood that this is not a Presbyterian platform tonight, nor tomorrow afternoon and evening. It is not an American platform; it is not specially a New Testament platform, it is not an Old Testament platform. It is just a large humanitarian platform where each one expresses what comes to him as the beauty, the helpfulness and the saving power of the divine, for we all believe in that, do we not? Let us, therefore in the beautiful spirit of the opening prayer, come into that loveliness of association that enables us to have different views and yet listen appreciatively to each one's expression of truth as God gives him to see.

Response to the Address of Welcome by Rev. H. W. Thomas, D. D., President of the Congress.

Mr. Chairman and Friends: We all love the word "welcome," the good old Anglo-Saxon "wilcumin." We love, in going into any home or into any assembly, to be received with gladness, and such is our feeling in coming here tonight after listening to these heartfelt and broad words of welcome from the pastor of this church. We feel, too, that the gladness is mutual. When one welcomes another it is on the ground that there is something in common between them, something in thought, in feeling or in purpose that makes it profitable for them to come together. In coming together upon great common ground and interests, the individual finds his larger place. The self finds a larger place in relation to the other. It is egoism and altruism, the one balancing the other, and it is this that makes possible the vast reciprocity in the world. When we come to see each other, to know each other and to find how much we have in common, our places are larger all around, our work is larger. We should suppose that more than in almost any other place the words of welcome should be spoken in the church, that religion should be a great welcome of one heart to the other. We know that in the world of affairs, in the competitive struggle of life there is something that tends to separate, in a measure to put one into competition over against another. Only those who have the largest vision in political economy or sociology can see the whole world of humanity, that the interests of all are bound up together, that the prosperity of one means the prosperity of the other. Nations as a rule do not see this. They think if they prosper all is well and it seems so for a time. But after all there is solidarity in our human world. It is like the tides of the ocean, if it rises in one place, it sinks in another. It is one world, one human family. Out in the world of things,—of weights and measures, lines and angles,—there is more of what we might call narrowness, the exclusiveness of self-ownership. There is a certain exclusiveness in the ownership of a piece of land or building. Among nations, if one lifts up a flag in a country another flag is hauled down. And in party rule, if one party is in the other is out.

In religion there is a largeness, a possibility of the non-exclusive. When you pass beyond the world of things and come into the world of qualities you have touched the infinite. How strange it would be if some one would get up and talk about "my astronomy." The stars,—that great book of God in the heavens,—do not belong to any one mind. It is not for one to say "my chemistry" as though he owned or controlled the laws of material affinities. Things are too large, even in the material when you reach the heights, for one to claim exclusive ownership. It is only down here in this little world that we can draw these lines around each other. When we come to the world of qualities then we are so out in the world of the Infinite that no one thinks of saying "my justice," "my mercy," "my love" as though he owned these properties, for we all feel that they are the qualities of the Infinite, the one in whom the principle of principles abides.

My friends, there can be no such thing as a monopoly of reason, justice or love, no such thing as a monopoly of religion. You take religion out of religion when you begin to talk about a monopoly of religion. I tell you that the truth of the Infinite is common, universal. The Confucians of China do not have any truth that they have a right to keep as their own, fence up and let no one else have. No truth belongs exclusively to Buddhism, Judaism, Christianity, Romanism, or to Protestantism, orthodox or liberal churches. The truth of God belongs to all God's children. The life of God is like the air, like the sunshine; there is no monopoly of these. Some peoples may have received, I think have, much larger revelations of truth than others. * * * But the fact that they have received more and have been good enough to care for it and develop it makes them the more glad to give it to others. There is a generosity in love and in the life of love because it is the life of God and we want to pour it out, to give it to others.

This is the spirit of our meeting here tonight. We are something very much larger than a debating society. Fifteen, twenty or twenty-five years ago we who were called "liberal" were in a sense on the negative side, that is to say, we were opposing certain things that seemed to us ought to be removed, but the "liberal" movement has long since passed the negative period. It has become positive, constructive. It looks to the regeneration of all lives, the rebirth of all hearts in the life and love of God. It looks to building the temple of righteousness, making all the industries of the world a transaction of righteousness, making man the friend of man, the helper of man. It looks to

uniting all in the great law and life of love to man, to God. * * * The problem in this world is to get people into the reverent attitude, the receptive attitude, the trusting attitude. * * * This Congress would not disturb the denomination of any church in Chicago or anywhere else; it would help and bless every church. It wants them to come together in the great, beautiful life of love. The more we work together the less we shall care about the little lines that separate us. If we go on in this city, after awhile, when Sunday morning comes we shall all feel that we are praying one for another, wishing the baptism of the Spirit upon every church, bringing all under its tender, helpful influence, all in the sweet spirit of the Christ into the love of God. That is the beautiful spirit that is coming.

Abstract of the Address of Rev. R. A. White on "The Social Obligations of Educational Institutions."

Educational ideals have been many. Religion in Israel, beauty in Greece, subjection to a civic order in Rome. Only in a democracy like ours does the ideal rise to social service in its broadest sense. Here the ideal of education, whatever be our practice, is to make citizens, a citizenship embracing every public interest or duty. Education is the servant of no political party, vested interest or religious cult, but of the whole people.

Three things must enter into such a comprehensive purpose of education. First its ideal aim, which is to seek and find the truth. Truth about the world, about society, about the body, mind and soul. Second, its practical aim, development of mental power. Not to pour a set of fixed theories into the student's mind, not to cram him with various kinds of ready-made knowledge, but to stimulate desire to know, and equip with the mental power to achieve this. Third, these two conspire to give a rational basis for the third requisite moral enthusiasm.

It is apparent that a system of higher education which feels its obligations to society as a whole and consciously embraces these three aims must be an absolutely free system. In the past there were two general controlling forces, first religion or the priest, second the interests of the hereditary few or the aristocracy. In America we have no aristocracy, and religion is practically eliminated as a method of modern education, except in the specifically denominational schools.

But other forces which may ultimately control our higher educational institutions are not an impossibility. The mighty interests of politics and vested property rights may come to exercise an autocratic influence over our colleges and universities, an influence as deadly to the ideals of modern education and the demands of citizenship, as ever was exercised by priest or king in former times.

A suspicion has grown in the public mind that such a process has already begun in America. Events at Brown University, Iowa College, Kansas Agricultural College, Leland Stanford University and discussions raised concerning our great Central University are no idle evidences that certain interests do not propose to harbor professors in our universities and colleges who run too much counter to the established ways and to vested interests in politics or property.

The enormous endowments given by private individuals lend color to the prevalent suspicions. How far circumstances perhaps not known to the general public in the cases mentioned would modify such suspicions one cannot say. But the suspicion is abroad that we cannot altogether trust our institutions of learning. That sinister influences emanating from wealth and political centers seek to stifle free thought and teaching in our colleges.

Such an encroachment of vested interests into the domain of education, *if it is true,* is a crime against society. This is the destruction of social obligation. It makes the college the servant of a few, the minister of a fragment of society instead of the whole of it. Better no colleges at all in a democratic nation than colleges which are sold unto private interests, bought by endowments, subsidized by wealth, and made the bond servants of a few private interests. A college system so controlled and subsidized would cut the nerve of every legitimate educational ideal or purpose. Under such a selfish control there could be no search for truth, but only the servile teaching and acceptance of what a limited few held to be true. There could be no development of mental power because free inquiry would be interfered with, and there could be no moral enthusiasm under such a subsidized system of education.

On the other hand, while the college professor must be free and independent he too is under obligation to hold the poise of the truth seeker. He is not to make his professor's platform the forum for partisan advocacy of private views. The professor as a citizen has inviolate rights. But when he speaks in the name of education and from the professor's platform he is limited by the delicate and sacred nature of his office and subjects to great care and circumspection. The professor has no more right to make a hobby of socialism than he has of the gold standard. His business is not to be a partisan, but a teacher, and a true teacher seeks truth, and truth demands that all phases of a subject be considered and taught, not a fragment of it, no matter what that fragment may be.

Our colleges are in danger then, first, from the vested interest which because it pays the bills may insist upon directing the teaching. Second, from the partisan professor who has a hobby. The great problems of economics and of politics are not yet settled. No man is wise enough to dogmatically proclaim this or that system the absolutely true one. *Teach young men and women how to do their own thinking. Give the educational stimulus, mental power and then leave the solution of great problems for themselves to themselves.*

In the meantime the great public is desperately in earnest that its great educational institutions shall not be subsidized to a few private interests. They insist that the right of free speech, thought and teaching shall not be bartered for an endowment.

GOOD POETRY.

This column will for while present in the issues of each month the work of one poet, giving the work of the younger men where it is worthy.—Eds.

SIDNEY LANIER.

Born at Macon, Ga., February 3, 1842. He received an insufficient college education, graduating, however, with first honors from Oglethorpe College, Midway, Ga. He served in the Confederate army as a volunteer and private from 1861 to 1865. His great passions were for music and poetry and with noble courage he chose to develop these his richest talents in a difficult life rather than to sacrifice them in uncongenial pursuits. He wrote, delivered lectures and played in the Peabody symphony concerts of Baltimore, all at

a time when he was o constant sufferer from consumption. This illness caused his untimely death September 7, 1881.

PORTIONS FROM

Corn.

Today the woods are trembling through and through
With shimmering forms, that flash before my view,
Then melt in green as dawn-stars melt in blue.
  The leaves that wave against my cheek caress
  Like women's hands; the embracing boughs express
    A subtlety of mighty tenderness;
The copse-depths into little noises start,
That sound anon like beatings of a heart,
Anon like talk 'twixt lips not far apart.
  The beech dreams balm, as a dreamer hums a song;
  Through that vague wafture, expirations strong
  Throb from young hickories breathing deep and long
With stress and urgence bold of prisoned spring
    And ecstasy of burgeoning.
Now, since the dew-splashed road of morn is dry,
Forth venture odors of more quality
And heavenlier giving. Like Jove's locks awry,
    Long muscadines
Rich-wreathe the foreheads of great pines,
And breathe ambrosial passion from their vines.
  I pray with mosses, ferns and flowers shy,
  That hide like gentle nuns from human eye
  To lift adoring perfumes to the sky.
I hear faint bridal-sighs of brown and green,
Dying to silent hints of kisses keen,
As far lights fringe into a pleasant sheen.
  I start at fragmentary whispers, blown
  From undertalks of leafy souls unknown,
  Vague purports sweet, of inarticulate tone.
Dreaming of gods, men, nuns and brides, between
Old companies of oaks that inward lean
To join their radiant amplitudes of green,
  I slowly move, with ranging looks that pass
  Up from the matted miracles of grass
Into yon veined complex of space
Where sky and leafage interlace
So close, the heaven of blue is seen
Inwoven with a heaven of green.

I wandered to the zigzag-cornered fence,
Where sassafras, intrenched in brambles dense,
Contests with stolid vehemence
  The march of culture, setting limb and thorn
  As pikes against the army of the corn.

There, while I pause, my fieldward-faring eyes
Take harvests, where the stately corn-ranks rise,
    Of inward dignities,
And large benignities and insights wise,
    Graces and modest majesties.
Thus, without theft, I reap another's field;
Thus, without tilth, I house a wondrous yield,
And heap my heart with quintuple crops concealed.

Look, out of line one tall corn-captain stands
Advanced beyond the foremost of his bands,
  And waves his blades upon the very edge
  The hottest thicket of the battling hedge.
Thou lustrous stalk, that ne'er mayst walk nor talk,
  Still shalt thou type the poet-soul sublime
  That leads the vanward of his timid time
  And sings up cowards with commanding rhyme—
Soul calm, like thee, yet fain, like thee, to grow
By double increment, above, below;
  Soul homely, as thou art, yet rich in grace like thee,
  Teaching the yoemen selfless chivalry
  That moves in gentle curves of courtesy;
Soul filled like thy long veins with sweetness tense,
    By every godlike sense
Transmuted from the four wild elements.
    Drawn to high plans,
  Thou lift'st more stature than a mortal man's,
Yet ever piercest downward in the mould
    And keepest hold
  Upon the reverend and steadfast earth
    That gave thee birth;
Yea, standest smiling in thy future grave,
    Serene and brave,
  With unremitting breath
  Inhaling life from death,
Thine epitaph writ fair in fruitage eloquent,
    Thyself thy monument.

The Problem of Dealing with Vice in Great Cities.

An Address Delivered Before the Congregational Club of Chicago, Jan. 21, 1901, by Ex-Alderman William Kent.

I shall not attempt to cover much of the subject. I shall not touch at all on the question of constructive legislation to deal with vice. I shall not consider vicious conditions or their causes in other cities, but will stick to some things that I know of the situation in Chicago, their causes, and their possible remedy.

As the average citizen looks about him he finds intolerable conditions existent which are in open defiance, and continued defiance, of the laws on the statute books of state and city.

There is nothing *local* in this situation in Chicago, and nothing *partisan* in it. One administration may be worse than another in some respects, but a continuous exhibit of Chicago's vice would show that the present state of affairs, although it may differ in degree, is not different in kind from what has existed, at least during all the fourteen years of my residence here.

At times there have been spasmodic raids on the gamblers and open gambling has been temporarily abolished. Sometimes the keepers of bucket shops have been called gamblers, sometimes they have not. Sometimes card-playing has been under a temporary eclipse, while selling pools on races and baseball games has gone merrily on. Prostitution has existed with entire openness during all this period, subject only to occasional raids, the reasons for which have seldom borne any relation to public decency.

The same old names, as guilty of the same old crimes, bob up continuously. "Strong-arm" women, proprietors of "con" games, straw bondsmen, thieves and pickpockets show their faces time after time in the police courts, and yet they are neither discouraged in their operations nor forced to desist. The iniquities of justice shops and police courts are on the tongue of every man whose practice or profession brings him in contact with these misfit appliances; and over and above it all there sounds the voice of the mayor, the responsible head of the police department, who glibly talks about a "cosmopolitan city." Truly vice and crime are the product of great cities, and also "cosmopolitan." It is also unfortunate that blackmail, extortion, and the criminal collusion of the police force with evildoers, are also cosmopolitan, although fortunately not universal.

It cannot be claimed that the police department and the officers of justice can with omniscience deal with the wickedness of a city, but it can be asserted beyond doubt or refutation that the police department can enforce the law as to open and notorious offenders.

That the police department of Chicago is untrue to its duties, that almost every police official and patrolman violates his oath of office, is a matter of common knowledge. Why does he do it? There are just two reasons, which are practically the same reason—politics and money. It is erroneous to suppose that the police permit and encourage the existence of crime for amusement. It is equally erroneous to suppose that the criminal classes and violators of law pursue their calling for the sake of amusement. They, like other people, are seeking a livelihood, and, being lazy, are working along what they find to be the lines of least resistance. It is a violent assumption to suppose that the police and the criminal are at war. I wish every member of the Congregational Club would take the pains to read a most suggestive book by Josiah Flynt, entitled, "The Powers That Prey."

The average patrolman is a well-paid part of the machine who cannot afford to lose his job and, being usually an Irishman, is usually brave and full of fight and willing to go into any place of danger. He is ex-

actly and solely what his superior makes him, and when under good discipline he is subject to the order. He is usually kind and humane and would rather be decent than not. Among his superior officers there comes in the rule of politics and blackmail. The easiest running wheel in the machine is made up of the criminal or semi-criminal classes, which usually have much time to devote to politics, and know how to use it. They realize that they are absolutely at the mercy of the police, and therefore pay blood money when "shaken down," and take political orders in the management of a campaign.

Those appointed as police officers, whether under civil service or not, are by their superiors soon thoroughly educated in the methods of extortion. Even while patrolmen, the chances for "graft" are great, and ordinary intelligence precludes any desire on the part of corrupt officials to kill the goose that lays the golden egg. I can state that the criminals are well and cordially known to the police. Any experienced officer can walk with a member of this club down the levee district and point out people who have no right to be at large; can meet them and converse with them on terms of equality without any shudder on the part of the criminal or any hangdog expression on the part of the officer. It is a question of easy tolerance, for a *consideration,* in *money* or *pull,* until such time as the criminal goes too far or practices his profession on the wrong man. They are not enemies, but partners in iniquity. The police are the honest farmers; the vicious, their dairy stock.

This state of affairs is made still worse by the attitude and action of some of our police justices. The criminal is actually encouraged to keep on with his work, and perhaps worse than that, he comes to believe from his view of the law, as exemplified by the justice courts and the police, that the whole world is nothing but a "con" game; that the people who say they desire law and order are merely hypocrites, and that it is a general case of "dog eat dog" along the whole line.

I have spent considerable time in acquiring information about existing conditions. I greatly regret to say that information that may lead to prosecution and indictment on the grosser charges and reaching the responsible officials, is extremely hard to obtain. There is no particular use in adding to the persecution of the criminal nor in obtaining the discharge of patrolmen acting under orders. The men with whom I have talked in the "under world," to use one of Flynt's expressions, only acquire their information by participation in the crime of the officials. Their word would be discounted at the start, and the whole force of the police department would be hurled at them, in perjury, if need be, to break them down, and the persecuting power of the department could be used to their financial ruin or physical injury. But it is possible by looking at the subject from a number of standpoints to know to one's own absolute assurance what is going on. No alderman in recent years has been convicted of receiving bribes in the city of Chicago; and still, we have been justified in stating that the practice, in former years, has been common.

I have looked at this matter from four different points of view; first, that of a citizen, where one sees this inexcusable existence of open viciousness. I have seen it from the side of the man interested in politics, and I have seen the vicious take orders from the police department. I have heard the superiors tell what orders they had given in regard to carrying elections. I have heard many stories which bear the stamp of truth from criminals and semi-criminals as to the services they are called upon to render, or the money they are called upon to pay for protection, and, finally, with these data at hand, I have consulted with criminal lawyers, who fully indorse the charges that I have made.

I shall be pleased to furnish to a responsible committee, engaged in the task of bettering these intolerable conditions, witnesses and the data upon which my statements are based, but I do not believe that our excellent state's attorney, Mr. Deneen, in his official capacity, could do very much with the information at my disposal, any more than he could with the charges of "boodle" against the city council in years gone by. Let me give you a few samples of the statements I have heard from the "underworld."

I met a man who formerly ran a basement dive during Swift's administration. He told me that he had gone into other business. I asked him why, and he said that the blackmailing police officials of that era had charged him more than he could make. I asked how the present conditions were from the standpoint of his friends and acquaintances in the business. He told me that they were worse, and that there was "nothing in it," purely on account of blackmail, but not on account of any change of heart. He told me of a burglar of his acquaintance who had been arrested and who was afraid of prosecution, but said that he had gone with the burglar's wife to pawn a diamond ring, and that she secured the justice with the proceeds, so that her husband was let out on straw bail, thereby escaping.

An acquaintance of mine interviewed a woman known as an artist in theft, in basement dives. One of the kind that relieves men of their pocketbooks while they are unconscious from drink with or without "knockout" drops. This woman related that business was good, but that she had to give up 60 percent of her earnings before being permitted to leave the dive, and that in consideration of such sharing of profits she was to be looked after through police courts, but that if she ever got across the river, meaning into Mr. Deneen's jurisdiction, there was no hope, and the defense was not guaranteed further.

A doctor whose practice took him to the hospitals told me that criminals seriously injured by the police and taken to the hospital direct from the scene often had their pockets picked by their captors.

I have heard it rumored that bad blood has existed between the detective service and the regular police department of the city. I was informed that a police official accused one of the detective department of trying to "knock him," and said official was filled with grief at such perfidy. He is alleged to have said: "Why does that 'skate,' etc., get in my way; don't I leave him alone to make his graft out of the pickpockets and the 'con' men. If he gets gay I will fix him; he cannot interfere with my graft," meaning thereby more especially the gamblers.

One of the methods by which crime is made easy in Chicago is the system of booking serious criminals for minor offenses, so that instead of being sent to jail or before the grand jury they are sent to the bridewell, where the mayor is permitted to pardon. There is never a day that passes but what some politician with a pull is at the Harrison street police court rescuing those that can be rescued from any sentence, if possible, or, failing in that, he at once besieges the mayor for pardons, which I regret to say are given with great liberality.

Mr. Deneen has fully exposed the system of straw bail in the police courts, but no one has heard that it has been abolished, and I venture the assertion that the same names are being signed to bail bonds as were signed before the mayor promised a change in conditions after Mr. Deneen's caustic remarks.

A curious story comes down from the days of the lamented Hopkins, now calling himself "reorganizer and reformer" of the Democrat party. It is said that the system under him involved cash payment for gambling privileges a month in advance. You all remember a mass-meeting held in Central Music Hall to protest

against open gambling in Chicago. You also remember that as a result the gambling houses were temporarily closed. The closing, unfortunately for the gamblers, occurred immediately after their monthly payment, and before they had reaped the fruits of their agreement. They held a mass-meeting of their own and denounced the iniquities of Mayor Hopkins in unmeasured terms, and discussed ways and means of making public their disapproval of such unfair dealings, when suddenly they awoke to the fact that their business was criminal and that they had no standing under the law, and had to swallow their anger.

I wish to firmly impress upon you the fact that crime in and out of police department is absolutely non-partisan in its character; that many of the same evildoers have been retained in office under all administrations, but that bribery and corruption may climb higher or be more systematic in some administrations than in others. The main difference between democratic and republican administrations seem to have been in the past that the democrats look for their appeal to respectability, always excepting Hopkins, who never made any excuses, in the protection of public rights in franchises, while the republicans put up a pretense of greater regard for law and order. These merits in each case are relative. Our list of mayors in Chicago has been a list of dismal failures. Vast opportunities for doing good and honorable preferment have been sacrificed to more sordid ambitions. They have come under the lash of the astute Mr. Trude, who, speaking of Mr. Hopkins, said: "There is a young man with a great future behind him."

It may be said that some day we shall have in the mayor's chair a man who will use his office in the cleansing of this Augean stable; he must needs be a Hercules, for this is no job for a pink chambermaid.

Don't go away from this meeting with the feeling that the talk you have heard here is sensationalism and, above all, do not go away with the impression that the situation is beyond remedy. It can be remedied in one of two ways or both; either by electing a mayor who will acknowledge no political ties that shut him off from his plain duty and with sufficient courage and ability to change the situation; or it can be done by a systematic work of a vigilance committee, organized for slow, patient, and deliberate work for a period of not less than five years.

If the mayor would permit, such a committee would help him. If his sympathies were with the criminal rather than with the decent people, such a committee could secure his indictment and impeachment, and should do so.

Perhaps in these hasty and wandering statements I have not been sufficiently explicit, so I shall summarize.

The mayor is the head of the police department.

Vice is not prosecuted, but bled and encouraged by the police.

The vicious are either forced to pay money for police protection or to render political service for the same.

Sometimes the mayor or chief of police or both may be too stupid to know what is going on. Sometimes they are profiting by the blackmail and the criminal influence in politics.

Sometimes we hear that vice is "cosmopolitan;" sometimes that open vice does not exist.

Sometimes orders are given to close up, for publication only; and sometimes they "go."

Sometimes we hear that gambling and prostitution should be licensed by the city, and when we inquire into the situation we wonder why they should not be, along with "con" games, pocket-picking, porch-climbing and other industries, as all these are really licensed by the police.

The vicious see nothing to make them respect the law.

This state of affairs can be changed if the law is enforced. Mr. Deneen has done and will do his duty, whether this wickedness now done under the democratic label, shall be continued under that banner or under a succeeding republican tag.

It is sad but true that under existing political conditions there seems a necessity for disinterested private work in helping public officials to do their task or in forcing them to it, if they are not inclined that way.

And now, in conclusion, I wish to speak more especially to the ministers here present. I may speak as a radical in religious matters, but I do not think that I am far wrong. I do not believe that there is a man within the hearing of my voice who believes for one moment that by his direct intercession he can save a man or better his condition in the life to come. There is not a man within the hearing of my voice who does not believe that salvation here in this world, and what conditions may ensue in the future, are dependent upon character, and that character is molded by environment. I therefore take it that it is not only a duty of the minister to aid in cleansing and purifying the social atmosphere, just as it is the duty of every citizen, but I further hold that it is his *business* so to do, and that if he does not do what he is paid to do he is obtaining money under false pretenses.

In this whole question of handling vice in the cities there is one straight line to be followed, and a simple line it is: Enforce the law, because a law that is not enforced leaves open unlimited possibilities for political and monetary blackmail, the vilest, most contemptible and demoralizing of civic crimes.

Enforce the law! If the law ought not to be enforced, repeal the law!

If the ministry of Chicago can strongly and sanely start out on such a campaign new strength will be added to the church. There is no need of ministerial "slumming," no excuse for newspaper headlines and hysterics; there is absolute necessity for the continuity of effort that must come from those who make it their business.

Save your ideals by all means, but do the nearest thing first. This community at present wants saloons. If you believe in prohibition, educate people up to that point, if you can. But in the meantime this community does not want dives, nor open gambling, and does not want pickpockets nor other criminals, and does not want a blackmailing, corrupt or political police force. Take up these questions first.

Were I a clergyman, I should smart under the common assumption that I was a sort of herder of ghosts, and not a real leader of men. I should curl up with shame at the sneer of the politician and the criminal that assumes that when a minister gets at the task of civic betterment he is off his "beat," and not to be feared.

As the creed of the Christian world becomes simpler, and worry over the unknown grows less, the church is more and more under the necessity of justifying its existence by good work in this world. You men of education, you men with time alloted you for this very purpose, you are the men whose strong, steady hands should lead this city forth.

I believe that the recent union of the churches in this cause promises more for the churches and the community than anything that has happened.

Your clerical committee has secured an annex of splendid lay members, but the responsibility for continuous effort must rest with you. Get under it and support it and you will find that the business men will help you and the whole community bless you, and the united churches, having perhaps less responsibility for the kingdom of God in heaven, will reach toward their proper place in the kingdom of God on earth.

THE SUNDAY SCHOOL.

A Scheme for Class-Study and Readings in the Bible from the Standpoint of the Higher Criticism.

By W. L. SHELDON,
Lecturer of the Ethical Society, St. Louis.

PART III.

The New Testament.

The Birth Stories.

Our first interest with regard to Jesus gathers naturally around all the anecdotes or narratives concerning his birth. We note the curious fact that two of the Gospels, that of Mark and John, give us nothing whatever on this subject, but begin at once with the adult life. Only one of them, that of Luke, gives us anything of the boyhood of Jesus, and that only in one short anecdote which has been beautifully illustrated in the painting from Hoffman.

It is advised that the passages concerning the early life of Jesus be read aloud from both sources; first beginning with the 18th Verse, Chapter I of Matthew, down through the end of Chapter II; then turning to Luke and reading the first two chapters there—noting very carefully the points of addition or contrast.

The teacher is advised also to note on the blackboard throughout these studies the leading points which had become classic by their names, so that these names and incidents may become more fixed in the minds of the class. For instance, put down the words "Star in the East," "The Wise Men from the East," "The Visit of the Shepherds," "The Boy Jesus in the Temple." It is worth while observing that this story of the experience of the shepherds is mentioned in only one Gospel, that of Luke, and that the story of the visit of the wise men from the East occurs only in one Gospel, that of Matthew.

These birth stories have played such a tremendous role in religious literature that they deserve the most careful attention in all their details.

JOHN THE BAPTIST.

As a part of the preliminary readings from the early life of Jesus there might also come in the chapters in each Gospel with reference to John the Baptist, including Chapter III from Matthew, the first eleven verses of Chapter I from Mark, the first twenty-two verses of Chapter III from Luke and verses 19 to 37, Chapter I, from John.

All four of these passages are worth noting and contrasting. Most of all we dwell on the different spirit of the passage in the Gospel of John, as the peculiarities of this Gospel will stand out for us more and more in our readings from the New Testament.

The position of John the Baptist in the history of the life of Jesus and in the history of Christianity is so very important, that a special study should be made of this character. Whatever can be gleaned concerning him from the various authorities we have mentioned as literature on the whole subject of the New Testament, might be brought together at this time by some member of the class in the form of a paper to be read at one of the meetings. There are indications, as we see, that Jesus may have begun his career as a disciple of John the Baptist and only have launched out as an independent teacher after John had been imprisoned. We may note carefully the classic name usually attributed to John the Baptist as the "Forerunner."

THE BAPTISM OF JESUS.

The story of the "Baptism" in the accounts we have of it from the New Testament, appears to be interwoven with the few references to "John the Baptist." We must, therefore, connect it with our readings concerning the latter figure. What we gather from it mainly is the fact already intimated, that Jesus in all probability began his career as a disciple of John the Baptist. The chief point to be noted in our readings on this subject is the watchword of John the Baptist, which afterward became the watchword of Jesus and is our cue to the message which Jesus set out to teach. The new Gospel was to center around the idea of the "Kingdom of Heaven." Everything turned, of course, on what this phrase was to mean. The subject was in the air, and it was connected with the thought or expectation of the coming of the Messianic Kingdom. The natural supposition is that Jesus began as an independent teacher after John the Baptist had been imprisoned.

THE STORY OF THE TEMPTATION.

Just before we are introduced to the active career of Jesus there is inserted in three of the four gospels a short narrative which goes under the title of "The Temptation of Jesus," to be found in Matthew, Chapter IV, verses 1-11; Mark, Chapter I, verses 12-13; Luke, Chapter IV, verses 1-13. Curiously enough the story is missing in the fourth Gospel. Why this should have happened it is hard to explain, as the fourth Gospel is the most of a continuous biography, written by one person, of all four of the Gospels.

As to the meaning of this "Story of the Temptation," the critics will probably never be fully agreed. But under any circumstances it is a powerful narrative and full of suggestiveness. Perhaps it may have been told by Jesus at some time as a parable, and afterward have been interwoven with the story of his life, because it fitted in so aptly with his career.

THE SERMON ON THE MOUNT AND THE SAYINGS OF JESUS.

As to the way Jesus began his public career as an independent teacher, the accounts are fragmentary. It would be well to bring together side by side the short references to this point from the four Gospels—Matthew IV, verses 12, 13, 17, 23, 24, 25; Mark I, verses 14, 15, 21, 22; Luke IV, verses 14-21. In the Gospel of John the incident is interwoven with the calling of the first of the twelve disciples. I should, therefore, have read aloud the verses 35-46 of Chapter I, then going back and reading the sketch of the same incident from Mark I, verses 16-20; Matthew IV, verses 18-22. We note here the perplexity which is sure to come before us in getting an exact account, owing to the minor variations in the narratives. From the story in the Gospel of John we are told that the first disciples came from those of John the Baptist. But whichever account was the true one, we are brought here in contact with the very important figure of Simon Peter, who next to St. Paul was probably the most influential missionary for Christianity after the death of Jesus.

In reading the New Testament the most important portions without doubt are those giving the direct teachings of Jesus. Perhaps the hardest question for the class to settle upon will be the method to be pursued in studying those teachings. Whether there ever will be a Polychrome version of the New Testament has not yet been determined, but there are indications pointing in that direction—although, of course, such a version would never be so fragmentary or cut up by its coloring, as are most of the writings in the Old Testament.

If there is one fact, however, more agreed upon than any other by the higher critics concerning the New Testament, it is that there had been in existence a collection of the sayings of Jesus, written down in his own language some time after his death and going under the later title of the "Logia of Matthew;" and that this collection of sayings was drawn upon largely by most of the gospel writers for their narratives.

Hence in all probability our best course would be to bring all the separate sayings of Jesus from all the gospels together by themselves, in order to try and get back as closely as we can to the original sources. The method of breaking up the chapters of the Bible into verses which we have in the King James version, is therefore in all likelihood much better in this particular part of the Bible than the method of division into paragraphs adopted in the Revised version. We shall see that the various writers or biographers evidently wove in those sayings according to their own judgment; inasmuch as they do not at all coincide in the manner in which they introduce those sayings.

The parables had better be reserved for a study by themselves; also the passages concerning the judgment against the Pharisees, and those dealing with the judgment day and the second coming of Jesus.

We begin of course with the all important "Sermon on the Mount," Matthew, Chapters V-VII. Then we add on verses 16-42, Chapter X; verses 25, 26, 28-30, Chapter XI; verses 30-37, Chapter XII; verses 1-13; Chapter XVIII.

It would be wiser in reading the sayings of Jesus to use the revised version rather than the King James version, as we wish to be as accurate as possible in understanding the teachings of Jesus.

The second step should be to glean from the other gospels, especially Luke, the parallel sayings of Jesus. After the complete list has been read over from Matthew, take the ones which are evidently duplicated in Luke and read the two reports of the same sayings side by side in every case, so as to get the different construction put upon the teachings of Jesus by the different writers. We note that in Luke there is no "Sermon on the Mount," but that portions of what goes under the name of that sermon in Matthew are interspersed in various places in the narrative of Luke. Collect from Luke, for instance, in a parallel column opposite the passages from Matthew verses 20-49, Chapter VI; verses 23-26, Chapter IX; verses 57-62, Chapter IX; verses 1-16, Chapter X; verses 33-36, Chapter XI; verses 2-12, Chapter XII; verses 22-34, Chapter XII; verses 49-59, Chapter XII; verses 26-35, Chapter XIV; verses 29-30, Chapter XVIII.

The speeches from Jesus to be found in the Gospel of John had perhaps better be read by themselves. They are more of the character of continuous addresses. Furthermore, there are much greater disputes among the Higher Critics as to the extent to which the sayings in this Gospel are authentic. For the most part they are certainly of a different character and take us into the doctrinal element or the metaphysics of religion. Yet they are very important and must not be overlooked; owing to the enormous influence they have exerted. While there is a strong feeling that the Gospel of John is more remote than the other Gospels from the real or historical Jesus, yet it has probably exercised a greater influence on the history of Christianity than all the other three Gospels taken together.

It is unnecessary here to say much concerning the points of contrast between the sayings as they are found in Matthew. The class must note these one by one. Most striking perhaps is that to be found in verses 20 and 21, Chapter VI, of Luke, and verses 3 and 6, Chapter V, of Matthew. We cannot help thinking that here Luke has come nearer to the original sentiment of Jesus.

The all-important question now is as to the best way of getting a general understanding of these teachings from the founder of Christianity. The class should aim to glean from them all, the leading trend of sentiment or main tendencies of thought. The teacher is advised here to have a blackboard, calling for points and putting them down as they are suggested by the class members, aiming in this way to get the six or eight leading tendencies of mind from these teachings.

In the first place, there is conspicuously the standpoint of "Returning Good for Evil, or Forgiveness of Enemies." We have here come upon the striking sentiment on this score which we found at the start from one of the Epistles. Then in the second place there is a blessing on the simple life, that of plain living, with indifference to luxuries; and in the third place there is the overwhelming emphasis on the importance of the spiritual life. In the fourth place there is the constant reference to the tenderness side, or the loving-fatherly side of the Deity. We note this particularly because we have come here upon a great ethical advance from the stern, severe Judgment Deity of most of the great prophets in the Old Testament. Then in the fifth place there is of course the sharp contrast from the older Judaism in the promise of a second or "Eternal Life with God the Father" after death. In the sixth place, we note the impression as Jesus taught that the "Kingdom of God" *had actually come*—hence giving a new conception to that term, as applying to a spiritual state rather than a material kingdom.

One great question will arise here, and one which ought to be investigated. Was there anything of all this already abroad in the atmosphere of Palestine? Could Jesus have appealed to something already stirring in the hearts of some of the people at that time? Our point here is not as to the *originality* in the teachings of Jesus in their details. A discussion on this problem is idle. The originality of such literature comes from the whole spirit of the man and his utterances.

Now we do happen to know of one sect in Palestine which did hold some of these doctrines or ethical theories. In order to appreciate the "Sermon on the Mount" and the other teachings of Jesus we should therefore make a pretty careful investigation into the brotherhood known as the "Essenes." A chapter on this sect or brotherhood will be found in most of the larger "Lives of Jesus," and especially in the two works we have recommended by Hausrath and Schuerer. Some member of the class had better read a short paper on the "Essenes." The points of difference between them and Jesus are as striking as the point of resemblance. What we observe is that the new teacher preserved a certain level or balance, which was wanting in that other sect. For instance, we nowhere find that he clearly urges giving up the whole idea of private property, nor does he oppose marriage and the family. He does not recommend asceticism, although for himself he chose a good deal the life of the ascetic. The only direction where he seems to go the whole length toward extremes is in his bold demand for "Returning Good for Evil." And this would seem to have been the most striking characteristic of the best of the followers of Jesus in the first century after his death—and which must have sorely perplexed the pagan world.

Besides this we must now have a pretty clear understanding of the contrast in mental atmosphere between Galilee and Judea. Had Jesus begun his career in Judea it would, humanly speaking, perhaps have been nipped in the bud in the course of a very few weeks. He might have been chilled at the very start by getting almost no following at all. We see how he began among the village people among the poor, the hard-working element, in the country life in Palestine. He did not at first have so much to contend with from the stern, fanatical, narrow Judaism prevalent in and around Jerusalem.

There may be some discussion in the class as to the length of the public career of Jesus. Disputes on this subject will never be settled. It may have been one year, two years, three years. Perhaps the tendency of mind now among the higher critics leans toward the shortest period of one year. In the same way there will always be the debate as to the year of his birth, and the figures

will vary from 3 to 7 or 8 B. C. Likewise we shall have the endless disagreement over the age at which he died. But it must have come somewhere between the age of 30 or 35. There is a consensus of opinion that his public life began at somewhere about 30 years of age.

We shall also never have a general agreement on the question as to whether Jesus really proclaimed himself as the Messiah. The orthodox opinion will never doubt it. The advanced thinkers will always disagree over it.

THE SOCIAL CRITIC.

The nineteenth century brought us within speaking distance of every tribe on the globe. We are all neighbors, whether we will or not. Now comes the law of, Do unto others as ye would have them do to you. This is not the exaltation of impossible principles. We have gone already so far on the road of human brotherhood that we cannot plead that the law to love others as ourselves is unworkable. It is the law of modern political economy. Jesus stands aligned to the twentieth century. Never before was he so easily understood. It has taken 1900 years to find him out. As Prince of Peace we have much yet to learn of his purpose and character.

* * *

Perhaps we are among the visionaries and cranks; but we believe that Tesla is on the right track when he undertakes to establish communication between the planets. To establish such communication will not seem an amazing leap of hope to those who remember that all the revelations of the spectroscope concerning celestial bodies have taken place inside fifty years. We have learned in that time that all the planets are made of the same material and to a great extent of the same compounds of materials. It is almost a unanimous conviction of the best students that intelligent life exists on other worlds beside our own. That we shall never be able to establish intelligent relations is on the face of it improbable.

* * *

All the world is discussing the idea advanced by Editor Harmsworth that the coming newspaper will be a vast consolidation or trust. He would have it issued simultaneously, each morning, in all the leading cities of the English-speaking world. He thinks such a paper could sustain a higher tone and literary standard than any paper of the present day; and that it could exclude all matter which editors now wish they could exclude, but which they publish owing to existing rivalry and competition. We can see that such an organ would easily escape local prejudices and narrow partisanship, as well as sensationalism. We are among those who believe that the average newspaper as it now exists is very far from being a stimulus to a higher stage of moral and social life. Mr. Harmsworth says: "Much of the party feeling of the present day, on both sides of the Atlantic, is fed and fostered by certain inflammatory newspapers that depend upon political agitation for their circulation. This consideration would not affect the simultaneous journal, which would be free to advocate the best interests of the country, and could do so with an influence far wider in its scope than has hitherto been possible." This would be a sort of government by newspapers —not necessarily a change for the worse.

THE STUDY TABLE.

Our readers will remember that year before last we took the liberty of judging that the best novel of the year was The Latimers. This got no hold upon the reading public, compared with the long string of popular fiction which raised a temporary craze, and dropped out of sight. Last year we selected Hewlitt's Forest Lovers as the most remarkable work of art and genius; yet it held its place only as second or third in rank among the popular books. This year the Bookman gives us a long list of the most popular fiction; and in the whole list we do not get one single mention of Robert's In the Heart of the Ancient Wood. Now we stake our literary judgment and all of our literary culture on the assertion that this novel far exceeds in artistic construction, in poetic and literary ability any and all of those which have the greater notoriety and the greater popularity. But are we to come to no end of this whole business, which can be called nothing less than a slump of literature into story telling? It is impossible that such a book as Philip Winwood should have passed high muster in the critical days of Macaulay, Wilson and Sidney Smith. The same is true of three-quarters of the whole list, including the novels of Marie Corelli, J. M. Barrie, Marion Crawford, Rudyard Kipling and Winston Churchill.

* * *

We believe that the novel is but a temporary form of expression. There is a growing interest in other lines of literature which make us believe that fiction will be less read within another decade. Looking back over the last half century we can see that there has been in no other department of literature greater progress made than in the writings which are classed as theological or religious. The matter which passed as divinity, theology and religion in the middle of the nineteenth century is on the back shelf forever. No brighter books come to us nowadays than those which are penned by our theological professors and church pastors. Next to these may be classed works in history and biography.

* * *

On the table lies a capital volume illustrating what we have just said and from the pen of Marion D. Shutter. Its title is Applied Evolution, and it is published by Eugene F. Endicott of Boston. The volume is an effort to show the close correlation of the facts of modern science with theology. So far as the facts recounted are concerned there is very little that is novel, but the application is fresh, and it is interesting, and it is highly valuable for the audience that first listened to it and for the reader who may have the good fortune to peruse it.

* * *

The Life and Letters of Huxley, published by D. Appleton & Co., were fortunately brought out a little after the holiday rush so that we hope no lover of good literature need to overlook them. On the whole, Huxley was the one grandest character during the whole nineteenth century among those who stood for truth as against any and all champions of authority orthodoxy and supernatural revelation. Yet never was he a mere destroyer. "He was very human when he thought he was right; he had small sympathy for the views of the other side; but his militancy was always in defense of straightforward and honest thinking." We can do no better work for our own character-building than to nourish and perpetuate the spirit of Thomas Huxley in modern life.

E. P. P.

THE HOME.

Helps to High Living.

SUN.—Somewhere, at heart of all, the right must reign.

MON.—Marching men and horse, see War the fetters strike!
Heroes as pure and brave arise on battlefields of peace.

TUES.—Sweetness is sent not to him whose dull spirit
Would rest in the bliss of it.

WED.—Pure beauty is impearled
A thousand perfect ways, and none is best.

THURS.—Every journey is good if love be the goal of it.
What's all the world if love's not the soul of it?

FRI.—The mightier the burden
The stronger the soul,
The higher the goal.

SAT.—Faith courage fail not, while lives Truth, and deeds of glory light the dark world's gloom.

Winter Fun.

Fun to hear the noise it makes,
As the wind goes by;
Fun to watch the pretty flakes
Dancing in the sky.

Fun to see them dropping down,
All so soft and light;
Covering the cold earth, brown,
With a blanket white.

Fun to note the chickadees,
In their garments warm,
Gayly flit among the trees,
Heeding not the storm.

Fun to hear the "ting-a-ling"
Of the merry bells;
Pleasant are the thoughts they bring
As their music swells.

Fun to set up giants tall,
Images of snow;
Eyes, and ears, and nose and all,
Fashioned so-and-so.

Fun upon the long hillside,
With the sled and sleigh;
Fun to take a jolly ride
On a coaster gay.

Fun to skate upon the ice,
Frozen smooth and thick;
Hither, thither, in a trice—
As the birds as quick.

Sights and sounds and merry plays,
Jolly every one;
Oh, the merry winter days
Are the time for fun.

—*Exchange.*

Prince Pumpernickel.

When I first saw him he was a little Prussian tramp roaming at will in the leafy shade of the Grunewald, near Berlin. Here he was one day pursued by some nimble-footed boys, and just as he was about to spring up a tree they caught him and took him to Tante Lola where she sat enjoying herself on a bench in the forest.

He was a very small prince, indeed, and so tired from his hard scramble that he did not try to get away from Tante's gentle hands. She told her little friends that they might weave him a house of grass and take him back with them to the city, and the next day he should have a crystal palace and live as a prince should. When home was reached the children gathered about the grass house to see how the prince had stood the dusty journey in the hot cars.

On the way he had quietly changed his coat and now in a fresh suit of light green he did not look much like the brown-coated tramp of the Grunewald. He was very lively and winked his black eyes in a merry manner as if to say, "There, now! don't you think this a much prettier suit than the other one?"

As the children had seen no valise or baggage of any kind when they captured him, they were amazed at his quick change of dress. He was very kindly treated and made as comfortable as possible for the night, with the promise that he should soon have his own house and grounds and chosen food. Accordingly, the following day he was escorted to his own residence, on the front of which was its name in gold letters "Pumpernickel Schloss." The lower court was strewn thickly with wet sand and over this was a carpet of moss and green leaves. Reaching from this ground floor to the wire netting of the castle roof, was a little staircase like a ladder.

Instead of entering his house by the lower court, Prince Pumpernickel, in true oriental fashion, was let down from the roof onto the mossy floor of his new home. But his little Highness quickly scrambled up the ladder, and with his best clothes on, sat nearly all day asleep on the top round. When he wakened his dinner was served and he snapped at it like a little savage. As soon as one piece was gulped down he blinked his eyes, darted out his tongue and asked for more. As he ate heartily and only of the choicest delicacies, it was sometimes hard to provide enough for him. He was told that salad was served for him in the courtyard below, but for two days he refused to descend. To his new friends who were not used to his habits, it seemed as though he were pouting like a naughty boy who doesn't want to go to bed, for poor little Prince Pumpernickel was often so fast asleep on his ladder that but for his long, slender hands tightly clasped on the projecting top, he must have lost his balance and been tumbled into his lettuce bed.

On the third day when his breakfast was brought he had disappeared, and as it was dull weather, threatening rain, the children missed the fun of preparing his meals, or watching the drowsy little prince actually sleeping at his post. They peered under the leaves and moss but nowhere could they spy his bright black eyes, or a bit of his pretty green coat.

The following day as they were wondering where he was, they heard a strange squak, and running to the castle they saw the prince at the foot of the stairway clad in his common brown suit, eating salad. Suddenly he caught hold of one side of the ladder with his thin fingers, and like a spry little monkey swung himself from round to round until he reached the top. There he perched, holding fast with both hands, and as the children stood watching him, gradually his coat changed from rusty brown to nile green, and he swelled out his throat and blew a big bubble from the corner of his mouth and let out a hoarse, ugly croak.

What! a prince, living in a crystal palace, make such a frog-like noise! Yes, for he suddenly realized that he wasn't a prince at all, and he was such an honest little fellow that it troubled him greatly to be shut up in a house where he could not tell for certain what the weather was going to be, and so be forced often to go out or come in at the wrong time. Although he found it rather nice to have his meals caught for him, still he didn't like castles or staircases, so his heart jumped into his throat and the big noise was the only way of saying eagerly: "My dear little friends, do take me back to Grunewald and let me again be a happy little tree-toad clinging to the rough, brown bark, or hiding in the sand when I have on my rainy-day dress, or else sitting among the bright leaves and croaking in the sunshine when I don my cheerful green suit."

So Pumpernickel Schloss was closed and the little live barometer, Prince Pumpernickel went back to live his free and happy life among the little folk of his kind in the beautiful Grunewald.—*The Advance.*

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THE FIELD.

"The World is my Country; to do good is my Religion."

Foreign Notes.

ITALY.—On the 19th of December last the Waldensian church in Florence celebrated the completion of a fifty years' pastorate on the part of the Rev. Paul Geymonat, who has long added to his pastoral duties those of a professor in the Theological School of the Waldenses in Florence. It was on the 19th of December, 1850, that Mr. Geymonat was ordained to the ministry at Pellice, in the Vaudois valleys of Piedmont, and set out immediately for Florence. On the following Christmas he was at the Swiss church there, which extended its hospitality to the Italian worshipers. A hospitality brave but precarious, for there was no liberty of conscience or of worship in Tuscany. The Italians could only reach the little room which the Swiss church put at their disposal by passing through a corridor watched by the police, who noted them and took their names. The government contested the right of the Swiss to lend their hall in this way. In 1851 Mr. Geymonat was arrested in the midst of a service and expelled from the city, but he returned at the earliest possible moment, built a church and founded the Theological School, of which he is still professor.

Today his people could celebrate in full liberty and with a certain eclat their pastor's jubilee. Pastors and representatives of all the churches of Florence united with the Waldensians in greetings and felicitations to the venerable clergyman and professor. Rev. T. Andre, pastor of the French church, presented to him the diploma of a doctor of theology conferred upon him by the University of Genoa, and also, after reading them, congratulatory messages from various churches of Switzerland and from the Society of the History of French Protestantism.—*Le Protestant (Paris).*

HOLLAND.—The seventieth birthday of Dr. C. P. Tiele, professor of the history of religions at the University of Leyden, was celebrated there on the 16th of December. Having reached the age limit, the venerable Doctor's professional duties will end with the close of the current scholastic year. On the occasion of his birth anniversary he was the recipient of addresses from the universities of Cambridge and Oxford; the Brussels Academy of Sciences, Letters and Fine Arts; the Section of the Religious Sciences of the School of Higher Studies, in Paris; the Royal Society of London; professors of the universities of Strassburg, Halle and Berlin, and many others, besides a large number of books and works of art from societies in the Low Countries and abroad.

Professor Chantepie de la Saussaye, in the name of more than three hundred friends, pupils and admirers, and the Rector of the University of Leyden extended to the honored professor their congratulations and best wishes.

SWITZERLAND AND THE BOERS.—While it would seem that there are few countries in which the popular heart does not beat in sympathy with the struggling Boers, in no country has that sentiment from the first found more constant, full and sincere expression than in Switzerland. It is easy to see why this should be so, and one can but be moved to an almost passionate God forbid that it should ever come to that! as one notes in Swiss papers the frequently recurring thought: What if we were placed where the Boers are? Will our turn come some day? Not unnaturally do the Swiss, seeing that in both Africa and China the troubles have grown out of the greed and aggressiveness of foreigners settled therein, feel moved to consider somewhat seriously the possibilities of similar aggression in their own small land, in view of the startlingly increased proportion of foreigners to natives shown by their recent census. It is scarcely possible for us in our strength and self-sufficiency to feel the Boer war as they do.

Even in Zurich, where earlier in the struggle the commercial spirit showed itself in the form of a protest from some of its leading merchants against expressing too much sympathy with the struggling burghers lest it should disadvantageously affect their trade with Great Britain, a committee consisting of protestant and catholic clergy and laity has issued an appeal to the people of all Switzerland to raise money for the Boers. The political press of the country has published the appeal, and the *Journal* of Geneva, which the *Outlook* recently characterized as one of the ablest continental papers, has offered the hospitality of its offices for the subscription.

On the last of December and the first of January, by decision of the Church Council of Basel, a collection was taken up in all the churches of that city for the Boer women and children, the aged and the wounded, victims of the South African war. This collection amounted to $4,000. A similar collection at St. Gall on the first of January amounted to nearly $600. M. E. H.

"I hope America will come to have its pride in being a nation of servants, and not of the served. How can men have any other ambition where the reason has not suffered a disastrous eclipse? Whilst every man can say I serve, to the whole extent of my being I apply my faculty to the service of mankind in my especial place,—he therein sees and shows a reason for his being in the world, and is not a moth or incumbrance in it." *Ralph Waldo Emerson.*

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